

The American Friend

Old Series
Vol. XXXIII. No. 6

FEBRUARY 11, 1926

New Series
Vol. XIV. No. 6

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THE AMERICAN MISSION TO LEPERS

At the Annual Meeting of The American Mission to Lepers, on the afternoon of January 11, the reports of officers and addresses of missionaries indicated a high degree of devotion to and general interest in the work of cleansing lepers in the Master's name. This was well brought out by the Treasurer, Mr. Fleming H. Revell, who called special attention to the economical management of the Mission's funds, which makes it possible for the Mission to own and manage, in conjunction with the British Society, seventy hospitals and asylums, besides aiding in special ways many others—and all this on the very limited income of less than \$200,000 annually. The receipts for the year 1925 were \$169,729, a gain of \$23,000 over those of 1924. The leper situation in Europe was described by Dr. J. E. Abbott, traveling Director of the Mission, who spent the summer investigating leper conditions in eight European countries. On the whole he found few lepers except those coming from colonial possessions of the various countries. The Mission is always glad to answer inquiries about any phase of the leper situation. Those who are interested may address the General Secretary, American Mission to Lepers, 156 Fifth Avenue, New York.

RELIGIOUS BODIES AND THE WORLD CRISIS

The writer of "The Churchman Afield" column in the *Boston Transcript* says that the new year will open with men and women in authority in almost all religious bodies, certainly all Christian bodies, exchanging long and serious letters on the subject of problems which the Churches face. "It is known," says the *Transcript* writer, "that Protestants and Catholics are exchanging letters and comparing their respective methods." When one asks what are the questions which 1926 must solve, with special reference to the United States, four forms of the crisis are mentioned. One is the question of faith; how to end controversial quarrels. Presbyterians have voiced this unrest, but the same conditions obtain in half a

dozen other bodies. A second is world war, World Court, League of Nations, and the necessity for Churches to act, and act now. A third is young people, their independence of parental authority, their lack of purpose to make homes, even if they become fathers and mothers, and what is regarded as the absolute necessity that there be a home life and home training in virtues. And the fourth is the rapid growth of crime, the disturbing prohibition question, and law-breaking. It is said that Protestants will hold a series of conferences immediately after Easter, in efforts to determine courses of action. All who can be reached, and who are in position to determine matters, say they are awake to the fact that some things must be done, that Churches must do them, and that they must be put through early in 1926.

FOREIGN STUDENTS UNDER RESTRICTION

Foreign students in America are debarred from working their way through college. This is one of the restrictions of the quota law of 1924 which allows them to enter exempt from quota regulations. According to Miss Aghavnie Yeghenian, who gathered information from American Consuls and other sources during a recent trip abroad, this excludes many young men of brilliant promise. "The law is of course for the protection of the government against unscrupulous persons seeking to enter under the student status, but it has its hardships for the foreign students who have only meagre funds. Such students who come to our shores for study are allowed to work only at night and at best only a very short time outside of classes during the day. If a foreign student fails to carry the required number of hours of day classes, their university is required to report them to Washington. If he persists, he will be asked to return to his own shores. Failing this he will be deported." American consuls to whom considerable power is given under the quota law, vary widely in their interpretation, she said. An example given is the credentials that students must present. "Some insist that a student submit proof that he has means of support for the three or four years of his entire stay. Others made their own decisions whether a graduate student who seeks entrance to the United States for post graduate work, should come or not." Because of her knowledge of immigration, Miss Yeghenian was granted by the New York University a part scholarship to travel in one of their tours to study emigration conditions and backgrounds in Central Europe. She is with the National Board Y. W. C. A. giving special attention to immigration cases.

STANDARD NUMBER SIX

Missionary Literature

1. A host of splendid missionary books for boys, girls, young people and adults is now available. Inspiring biographies, tales of adventure, stories of how people in other lands live, achievements of missionaries and recitals of human needs are well worth reading.
2. Study books especially graded for children, young people and adults are available. Every meeting should arrange for a six weeks' course in mission study.
3. Missionary periodicals and magazines bring fresh news of splendid achievement. The American Friend, (\$2.00), and the Missionary Advocate (75c) contain information regarding Friends Missions. Everyland (\$1.50) for children and the Missionary Review of The World (\$2.50) for adults are splendid. Every Friend should take the first two. Every missionary leader in the Sunday school should have Everyland and the Missionary Committee should take the Review.
4. The Quarterly Bulletin and Quarterly News Letters carry fresh word from Friends fields. Sent free upon request.

For book lists, pageant material and reading contest suggestions, write the—

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street, Richmond, Indiana

PROMOTING THE WAR AGAINST WAR

During the Christmas season a "Peace Letter" extensively signed all over Britain was addressed to the Prime Minister. It expressed the uncompromising determination of the signatories to have no part in the attempting to settle international disputes between governments by wholesale massacre and destruction, which are the methods of modern warfare. In bringing this letter to the notice of the ministers and members of the Free Churches, a correspondent of the *British Weekly*, said: "By means of this letter the people will be able to strengthen the Government in any advance they may make towards disarmament. No one who believes in the spiritual value and power in man's higher nature can make any reservation in condemning the institution of war, which has become an insult to man's intelligence and an outrage on his moral sense. May I express the hope that the members of the Churches, by signing and obtaining the signatures of others, will help to swell a great chorus of protest which will be a signal manifestation of the popular sentiment of a generation which has experienced the horror and futility of war? There can be no burning question of the day on which the attitude of the Free Churches should be more clearly defined. By taking their full part in this great campaign against war the Churches will show their firm resolution to prevent man ever slipping back again into the horrors of barbarism."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

A Deadly Heresy Declared

A NEW heresy has been declared. Rather, it is an ancient heresy that is fast coming to be recognized and has been announced in new and alliterative terms. It is called the heresy of the hemisphere. H. E. Luccock, Contributing Editor to the several Methodist *Christian Advocates*, thus interprets it: "It is the provincial attitude of mind which thinks in half-globes, in inclosed yards, behind the picket fences of race. This heresy does not draw up intellectual denials of the divinity of Christ. It does not need to. It slurs that divinity in a far more thoroughgoing fashion, by acquiescing in a conception of Christ which makes him a sort of tribal God of our borough, our country, our race."

Unwittingly, Protestantism, with all its fine contributions to modern Christianity, has contributed greatly to the spread of the heresy of the hemisphere. When the Protestants seceded from the old church, they necessarily lost something of the theory and principle of Christian unity which it had so zealously guarded. They split up into national churches and allied themselves more or less closely with their respective governments. The tendency was for the national Protestant churches to become subservient to the state, to espouse its causes whether right or wrong and to become too easily, on occasion, more "patriotic" than Christian. The sad, sad sequel to this development was found in the Great War in which the Christian churches as well as the Christian nations fought each other to the death from opposing camps, each praying to its national God for victory.

The persistence of this nationalistic complex greatly retards the bringing of Christ's kingdom upon earth. Writing in *The World Outlook* section of *The Friend* (London) of the spirit behind the League of Nations, our Friend, Inazo Nitobe, one of its Secretaries, explains significantly how well it is that no religious phrase is to be found in the Covenant. "Its absence," he says, "knits the nations closer together. For, as religious beliefs are expressed in terms of race and nation, any allusion to them suggests difference rather than unity; hence it is safe at present to avoid reference to them in an international gathering." In theory we preach a universal Christ but in practice we nationalize him—we do it in a hundred ways of which we are scarcely conscious. We find it so hard to rise above our prejudices of patriotism and to take a truly Christ-like attitude toward the children of God, wherever they may be found, whatsoever language they may speak and whatsoever color they may bear. The very fact, however, that the heresy has become recognized and is being vigorously stigmatized,

is cause for great hope. The Church of Christ is beginning to ponder seriously the declaration of Paul that God has made of one blood all the nations of the earth.

Mars in Growing Disfavor With Youth

THERE is encouraging evidence of a growing protest among the college students of the country against war and the program of the war-makers. A few weeks ago we called attention in these columns to the movement that has arisen on various college campuses against compulsory military training. There is even a more convincing evidence of the growing sentiment against war. The movement against compulsory training is not essentially a declaration on the part of the students against war in principle, although there is a large measure of that factor included in it. The absolute denial of the principle of force is convincingly portrayed, however, in the steadily increasing number of students who declare that if another war comes they will have no part in it. Many of our readers will recall that two years ago at the big student convention held at Indianapolis this issue was squarely put up to those in attendance. We do not have the figures definitely at hand, if as a matter of fact they were ever absolutely authenticated, but it was the general consensus that about ten per cent of the students at the Indianapolis convention took the absolute pacifist position of opposition to all war. A few months later a convention of young people of the Methodist Church was held at Louisville. The issue was again put and as one of the Methodist papers puts it, "Only a handful of delegates stood out against all personal participation in military service."

In the intervening eighteen months the absolutist position had evidently been gaining the thoughtful allegiance of the young people in our colleges and universities, especially those connected with the churches. This was one of the dominant issues at the Interdenominational Student Conference held at Evanston the other day. On being given an opportunity to state their position, 181 declared that they would not participate in any future war, 65 that they would not so pledge themselves and 215 that they had not yet made up their minds on the question. Furthermore, by a majority so overwhelming as to be reported as having amounted almost to common consent, the Conference went on record as believing that the Church should excommunicate war, dissociate itself from the war system and refuse henceforth to allow the use of the Church as a medium of preparation for, or prosecution of war. The resolutions called for aboli-

tion of military training in all denominational schools and public high schools and in all colleges and universities and expressed a conviction that local churches should guard and guarantee the right of the individual to follow the guidance of his own conscience when that conscience advises against participation in war.

It is small wonder that this manifest tendency of thought and attitude is giving the exponents of force much concern and is steeling the military branch of the government in its determination to force its program upon the youth of the nation found in our schools and colleges. It is natural, too, that our journalistic "Tribunes," as protectors of the people's liberties, should "view with alarm" this rising tide of Pacifism and make frenzied attempts to stem it. What else could be expected of a *Tribune* which carries Decatur's right or wrong slogan at its editorial masthead? Following the vote at Evanston, "The World's Greatest Newspaper" came out with a leading editorial, deploring the fact that out of 461 delegates, who voted, only 65 admitted a willingness to take up arms should they be called to their country's defense. Rising nobly to the needs of the occasion it characterized Pacifism as a "psychopathic inferiority complex," declaring that its ranks are swelled by

the mentally and emotionally unstable, the weaklings, the feminized among men, the willy-boys, etc. And *still* the terrible movement grows!

Is it not encouraging indeed that it is growing ever stronger at this distance from the close of the Great War. There is always a tendency to forget what manner of thing war proved to be. The explanation of the steadily increasing conviction against war is this: it is not based, fundamentally, on the remembrance of the havoc wrought, although many of these crusaders for peace were participants who do remember. It is based rather on a deep religious conviction that war and all its implications are denials of the way of Christ whom they have vowed to serve. This position has in it the elements of permanence. It is something which the *Chicago Tribune*, obviously, cannot appreciate as illustrated in its sanguine but essentially cynical observation that in case of war these same young people would patriotically forget their conscientious scruples and would be found pressing at the doors of the recruiting office! Verily an ocean of darkness lies between the *Tribune* and these clear-eyed Christian youth who have set their faces toward the kingdom of righteousness and peace.

Personal Evangelism

Given before the Ministers' and Workers' Conference of Western Yearly Meeting

BY GERTRUDE M. REINIER

"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

THIS text does not say that every son and daughter of Adam will be saved, but that whosoever believeth. The great atonement wrought out on Calvary gave God the opportunity to offer salvation to every one. It removed and set aside the difficulty that was in the nature of God's law and government and made it possible for him to offer salvation to all. He makes the offer on conditions that are proper and wise to him, the conditions being repentance from sin, faith in Jesus Christ and yielding to his service. "God is no respecter of persons," but in every nation, he that feareth him and worketh righteousness is accepted with him. For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard; and how shall they hear without a preacher, and how shall they preach except they be sent. As it is written, "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." Thus in his great plan for winning back to himself his prodigal world, it has pleased God to call men into partnership with himself to accomplish the task, and has committed unto them the ministry of reconciliation.

A very grave error seems to be prevalent in the minds of men that God has delegated to a certain class the work of soul winning and gospel preaching, as the priesthood of the Old Testament and the ministry of the New. A careful study of God's word reveals the fact that he has given to no class of men a monopoly on the holy calling of being a co-laborer with him in presenting the claims of Jesus Christ, and winning men and women for his kingdom.

I wonder sometimes if we realize how large a place the rank and file have had in bringing about God's kingdom on the earth. Let us run back the ancestry to the pioneers, to what we might call

the four great things that make up the religious records and life. As we trace the lineage of law back to its pioneer whom will we find? The man through whom the ten commandments were delivered to the people was not a priest—the priestly function belonged to his brother Aaron, and Moses was what we might term to-day a layman. The lineage of faith reaches back the same way. We find Abraham, the father of the faithful, the man that believed in the one true God and because of his faith God counted it to him for righteousness. He too was a layman, just a plain shepherd that kept his sheep on the ancient hillside. When you trace the third lineage, that of the form of worship and the singing of psalms we find the man that expressed the sobbings and shoutings of souls that were either uttering their penitence or singing their praises, was just a plain layman. David was a shepherd boy and afterward became king but he was never a priest. When we come to the prophets we find the same thing. Every prophet with the exception of Ezekiel came either from the sheepfold or vine dressing or ordinary occupation. When the priests and people began to think that religion consisted in forms and ceremonies, God sent forth another layman declaring that incense had become an abomination and they were to put away the evil. Nearly all the Old Testament worthies such as Joseph and Daniel were laymen.

As we come to the New Testament we find when Jesus chose the twelve apostles he did not select a single priest of the Jewish church. He chose tax gatherers and fishermen, men out of the ordinary occupations of life; and the first martyr's blood that was shed for the testimony of Jesus was a layman. When Stephen was chosen to take care of tables, he did more than that. He preached the gospel until his face shone like an angel's. No doubt it was the wonderful death of Stephen that convinced Saul the persecutor, who afterward became the great apostle Paul to the Gentiles.

Personal evangelism by the laity was not the exception of the early church, it was the rule. Not only did the twelve go out on

their gospel journeys, and come back with their faces glowing, but the seventy went out the same way, returning with great joy at what they had seen done. When the bitter persecution came in Jerusalem they were scattered abroad and they all, not apostles alone, went everywhere preaching, literally fulfilling Christ's last words to his people, "Preach the Gospel to every creature." For more than two hundred years after Pentecost, lay preaching and personal evangelism were the rule. The first recorded sermon we have in history outside of the New Testament was by Clement. He was a Christian layman whose heart was so afire that he began to preach.

This broad liberty continued for some time, when there came a slight change, and a layman was not allowed to preach when a bishop was present. Here the monopoly of evangelism by the clergy had its beginning. With Gregory the Great, came the prohibition of lay preaching and evangelism, then we find the dark ages. During this time a disastrous monopoly of evangelism became established. Instead of having literally thousands of men and women consecrated to the great task, there were a few selected men forming an ecclesiastical trust, and only God can know the harm done by it. During the centuries when the Roman church with her papal authority reigned supreme, the word of God was hidden and the common people were compelled to yield to the authority of ecclesiastical power. Lay preaching and personal evangelism had become unknown when Luther, after doing many penances, and while climbing the sacred stairway at Rome, repeating a prayer on each step that he might find forgiveness received God's flash of light in his mighty truth, "The just shall live by faith." Then the Protestant Reformation was born, and the first blow was struck against the monopoly of evangelism by the clergy.

While the shackles of Rome were broken and apostolic Christianity began to be revived, errors that the Reformation failed to kill have been kept alive and have come down to the present. Perhaps the most dangerous of these is the prevalent error regarding the work of the ministry and its relation to the church. Many believe that the business of the ministry is to preach and of the laity to support them. A very generally received view of the church's relation to the great commission given by Christ, the head of the church, is that her obligations are chiefly met when she has chosen from her ranks men and women divinely called, and set them apart to the work of the ministry, and supported them with money and prayers. That is, the church's way to reach the masses of unconverted men and women is chiefly through the clergy or ministry, through the pastors for the work at home, and through missionaries for the work abroad.

This theory has entailed more of disaster and spiritual death upon the church than almost any other heresy, its saddest outcome being that the great body of laymen have never felt the responsibility of personal evangelism. They pay their money to secure some one to do this work, and this, with the feeling that they are not personally adapted to such work, have not the gift or ability, as they imagine, to do it successfully, has the effect of quieting the conscience and throwing off any feeling of responsibility. When the appalling destitution around them, and all over the world is presented, the value of the soul, and the superior claims of the future life, and they are aroused to do more than they have been doing, the first and chief thought is to secure an evangelist, singer, missionary, or some other attraction to assist the pastor. It seems never to occur that this work ought to be done by the members of the church, and that no proxies however well qualified can shift the responsibility from their own shoulders or please God, or successfully accomplish the task. The last command that Jesus gave to the church was to go into all the world and preach the gospel to every creature, and it is an astonishing fact that though twenty centuries have passed one half of the population of the earth today has never heard the gospel story. Here in our land that is called Christian there are approximately sixty million people outside the church.

Two alarming facts appear: A great majority of these are men, probably three fourths, ranging in age from ten years to mature life and old age. It is one of the sad facts that so few men are

reached. This is especially true of young men. We are told that not over five percent of the young men of our country are enrolled in our churches and identified in any form of Christian work. The second unfortunate fact is that of these sixty millions of unsaved people but a very small percent attend church services or are brought under any direct religious influence. This great group of people not being reached by our present methods of Christian work, and which in most cases will not attend any religious service, might be termed the difficult cases; not difficult to overcoming faith, or in the plan of God, but apparently difficult because we don't know how to reach them, or if we know, have not been willing to put forth the needed effort.

A large majority of the best planned and best conducted revival efforts close after a few days or weeks without special results, chiefly because they are not able to attract the unconverted to the services. Over one half of the adults in the community are yet unreached, but the meetings must close because the leaders and workers in the church know no other alternative. At the very point of largest promise, when the Holy Spirit has begun to move upon the community and the church has reached a measure of consecration that fits its individual members for an aggressive movement upon the largest scale, the meetings close, the harvest ends and the multitudes remain unsaved and outside the church.

The most important practical question to-day is how to reach this unreached throng? Is it God's plan that only these shall be reached who can be got with comparative ease, or is the fault in our present methods? Certainly the command is to preach the gospel to every creature, but by present methods this command is practically impossible. If we preach the gospel only to those who will come to our churches and over half of the unconverted will not come, then this command is either impracticable or our present methods are at fault. Which is it?

The fact that we are not obeying our Lord's command ought to awaken some anxiety and lead to profound questionings. A thorough canvass of the city or community, counting the number of unsaved and unchurched, inviting every one of them as earnestly as we may to attend religious services and become interested in spiritual things, is not preaching the gospel to these unsaved ones. It may be getting ready to obey the great commission but it is not obedience, and if offered to our Lord as such is an insult to his intelligence and to ours also; and this is possibly a sufficient reason why he seems to be growing weary of such efforts and fails to crown them with former successes.

In Luke, the fifth chapter, is recorded a seemingly suggestive incident. Those Galilean disciples were skillful fishermen—fishing had been their life work and study. They knew the sea of Galilee and the haunts of the fishes and yet they had toiled all night and taken nothing. Jesus commands them to "launch out into the deep and let down their nets for a draught, and when they had done this they enclosed a great multitude of fishes and the net broke." The scene closes with the significant words, "Fear not, from henceforth thou shalt catch men." May not this scene have been a designed object lesson on the successful method of catching men? These disciples were unsuccessful all that night apparently for two reasons: they seemed to have been fishing in shallow water, at least the sequel showed that there was a great multitude of unreached fish out in the deep water, fish that could not be induced to leave their haunts that night by all the arts and tempting bait of the fishermen, and if caught at all it must be right where they were congregated. Second, they did not have the Master with them. It is true they had fished all their lives without him, but now conditions had changed, they had yielded themselves to a new master and he would teach them at the very beginning that "without me ye can do nothing."

Have not we as churches been fishing in the shallow water thus far, content to reach the people that may be induced to come where we are, and failed to hear the explicit command of our Lord, "Launch out into the deep and let down your nets for a draught." Or have our efforts to reach the multitudes out in the deep been made without the Master's presence and direction, trusting to our wisdom of words or eloquent speech, or power of logic

to reach men, instead of an indwelling Christ? We turn to the Christ who offers the solution for all our problems and the answer to our questions.

Out of forty specific cases of healing recorded in the gospels, only six came for themselves and were healed because of their own individual faith. Twenty cases were brought to Christ and were healed not, primarily, because of their own faith or their own asking, but because of the faith and asking of those who brought them. To the Syro-Phenecian woman Jesus said, "O woman great is thy faith, be it unto thee even as thou wilt" and her daughter was healed in that very hour. These twenty cases that were brought by others were difficult ones, persons who could not or would not come for themselves. These persons were apparently not only just as easily cured but just as willingly as those who appealed to Jesus on their own behalf. That is, whether it was the individual's own or the faith of another, if genuine, did not seem to affect the result.

As we read God's word the object of Jesus' life was to reveal God the Father. The object of the miracles was to bear witness not only to his power, but his great compassion. We believe that all he was willing to do for the body while he was here in the flesh, he is now far more willing to do for the soul. We can not think of him refusing for the spiritual nature, what he so readily did for the physical. Do we not all believe and teach without hesitation that Jesus is able and willing to save everyone who comes and asks for himself with faith? We point the sinner, whose spiritual eyes are blinded, to blind Bartimeus. To the one who finds himself full of the leprosy of sin, we preach the gospel of healing with the poor leper as our text. If we are justified in saying to the anxious sinner, "Jesus while here on earth never turned one away who came for himself with faith, and therefore will not turn you away," shall we not say with the same assurance to the earnest soul-winner who becomes anxious for lost souls, "He will not turn you away if you, with the same confidence and faith, come to him in behalf of one whose soul is palsied by sin, and that he will heal those brought to him by others as he did when here on earth?"

(To be continued.)

Wanted—Motive Power

BY B. WILLIS BEEDE

ONE who studies the beginnings of the missionary effort among Friends is impressed with their driving power. There was something about them that made them tremendously persistent and contagiously enthusiastic. They went about their tasks with a sense of triumph in their souls which made them super-men and women. They undertook new and untried work with a zest that was amazing. They did exploits that make one stop and wonder.

What was their motive power? What inspired them to launch out into new and untried fields of missionary effort? What was the source of the drive in their lives that made them so confident and irresistible? Hardly will one find the answer in their environment. Friends were disorganized units widely separated one from another and interested in their own particular work. Many had no missionary vision. The idea of team work in a common cause had been born in the minds of only a few. Regular, systematic giving was almost unknown. There were no missionary administrators of long experience to point out a clear, sure path.

And scarcely will we find the answer in the popularity of the message which they were urging the church to propagate. The first workers to Mexico and Cuba wrote back of meetings where noise and confusion and where egg, tomato and stone throwing made it well nigh impossible to speak to the people. Indifference, scorn and opposition stalked where early Friends sought to preach Christ.

There were perhaps many elements which made up their motive power. But surely they found in the love of God a mighty, moving force. "God so loved the world," burned itself into their inner lives. The fact that God is in his world at work with and for mankind; the fact that every human being is of infinite worth to God; the fact that God cared so much for men and women that he came to the earth in the person of his Son to live and die for all

people of every color and every clime; the fact that he entrusted the carrying of his message to his followers—these wonderful evidences of his love moved Friends of twenty-five years ago and more to a supreme undertaking.

And then their deep conviction as to the finality of Jesus as the world's Savior served as an internal driving energy. They knew that other religious teachers had walked among men. They knew that the prophets of old time had said many true words. They knew that Confucius, Buddha, Mohammed and others had spoken of ethical and moral things. But they knew that of all those who had ever lived, Jesus was the only one who could save human lives from their sin. "In none other is there salvation, for neither is there any other name under Heaven, that is given among men, wherein we must be saved." They knew that Jesus Christ was the only one who could purge impure and selfish minds, renew broken spirits, recreate once-born men, purify society, inspire to noble service, enrich home life, quicken stagnant minds and free the oppressed from their chains and burdens. They knew that he was the only one who can satisfy man's inner cravings to know God as a loving, suffering, saving, comforting Father.

They knew that only as this Christ was taken to the maimed, twisted, broken, sinful people, could his saving grace be released into their lives. And this conviction became in them a crusade. Charged with divine enthusiasm they faced and overcame all kinds of difficulties in their desire to share their Savior with other people.

Yet again, they knew that only in Christ could the unity of mankind be achieved. They saw races and nations in confusion. They knew of strife and hatred between earth's colors. They heard the Negro, the Jew, the foreigner, spoken of with contempt. They were painfully conscious of the antagonism which grew out of bigotry, race superiority, and lust for national and racial supremacy. But they also knew that in Christ "there can be neither bond nor free, there can be no male and female." They knew that "He is our peace, who made both one. . . . that He might create in Himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby."

These three profound truths—the love of God for all mankind; the sufficiency of Christ to save and transform all life; and the assurance of racial reconciliation and unity through the cross of Christ—were at the heart of the work which was done by those who began the work which has come down to Friends of today.

And these three profound truths must take possession of the members of The Religious Society of Friends if we are to do our day's work. The recital of human suffering stirs many, the story of the misery and woe of those who are bound by paganism spurs some to spasmodic action, the announcement of underpaid missionaries who are in actual want cause a tremor throughout the church. But a far more consistent and vital motive power must sweep into the soul of the church if the missionary work of Friends goes forward.

Let Friends experience the love of God, let them feel the purging, saving, uniting grace of Jesus Christ, and then life and power will be generated. Then missionary money will be gladly given. Then the needed laborers will be forthcoming. Then intercession will be a telling service in the life of the church. Then multitudes will bear the glad tidings of great joy, for unto them the Savior will be born.

Silence of the Night

BY THOMAS J. HAMMER

In the silence of the night, when all the world is still,
And angels are hovering round to do the Master's will;
And the Lord envisioned in His all-appealing charms—
I slumber on more sweetly enfolded in His arms.

I love to linger near Him; His face, 'tis wondrous fair;
His voice—'tis charming music, and sweet beyond compare;
'Tis a thrilling anthem in Celestial choirs above—
And O, my soul's enraptured, enraptured with His love!
Los Angeles, California.

An Afternoon With the A.F.S.C.

BY VISITING FRIEND

Since its organization in 1917, it has been our privilege to attend the meetings of the American Friends Service Committee perhaps on an average of two or three times per year. These meetings are always full of interest inasmuch as during this period the work of the Committee has envisaged pretty much the whole world. Attendance upon the meetings, at which reports of this work have been presented, has given one an experience very similar to that of taking an international bath. We do not know that we ever took just such a bath, but we presume it would be such as to give one a warm glow which comes from many and wide contacts and a sense of human brotherhood.

Sometimes these meetings have been outstanding with some special concern. During the years of the war we were selecting and training Quaker boys and girls to help repair the waste places of western Europe. Perhaps we never had a greater thrill than that which came to the Committee following the conclusion of the great struggle when Friends were asked to assume the responsibility for carrying on in Germany, the land of the arch enemy, one of the most far-reaching programs of relief that the world has ever seen. Later a similar opportunity opened up in Bolshevik Russia. These are but a few suggestions of the high spots that have stood out as mountain peaks in the history of the activities of the A. F. S. C.

It is inevitable that these high days of physical ministrations to war stricken peoples have passed. The work which the Committee is now doing abroad is no less important than the more spectacular work of a few years ago. As the logical sequence of the physical relief, it may easily be more important. However, it is more difficult to visualize the more deeply spiritual ministry which representatives of the Committee are now carrying to European peoples. It appeals to Friends as less of an emergency measure, the result being that they have been inclined to let down in their interest and support.

At the same time, in facing problems in our own land, toward the solution of which Friends should be making positive contributions, we have in a sense been driven in upon ourselves. We are being forced to a closer self-examination to see what there is in the life and genius of the Society of Friends that will enable us to meet helpfully some of the great problems of our own social order. There is, therefore, an encouraging evidence of old time "seeking" that characterizes the meetings of the Service Committee in these later days.

The foregoing may be taken as a brief prelude to a running summary of the meeting of the American Friends Service Committee held at Philadelphia, January 28. Because of a delayed train, we were a little

late in arriving. William Eves III, Chairman of the Foreign Service Section, was well under way with his report as we entered. He was presenting a summary of the experiences and observations of Lloyd Balderston, whom the Committee sent over recently to China, reports from whom have been appearing in these columns. Lloyd Balderston is a vivid portrayer of what he sees, hears and feels. He is proving the wisdom of those who chose him to find out the facts regarding the present situation in China and to interpret them to American Friends with the idea of pointing the way to some helpful service. He has enjoyed a free entree to men of affairs in all walks of life, both Chinese and foreigners, and has been given every facility for his investigations.

A GLIMPSE THROUGH AN OPEN DOOR

A promising opening for service had been discovered by L. B. and with his accustomed decision and directness he had promptly made his proposal to the Committee which William Eves presented. Our Friend had been especially distressed at observing the unspeakable conditions in which the poorer classes are forced to live in the city of Shanghai. He had found that the crowding was beyond anything he had been able to imagine. In many cases several families live in a one or two-room house, a house that would be more correctly characterized as a wretched hovel. There is no drainage whatever and one of the most pathetic features of the whole situation is that they have no place to bury their dead. On his tour of observation he found two coffins with their gruesome contents lying in the filthy water which lay in a hollow among one group of these hovels, entirely unburied.

It occurred to Lloyd Balderston at once that Friends might cooperate in a project similar to that which they promoted as Friendship Village at Tokyo, Japan, following the disaster in that city. Representative Chinese welfare workers had already conceived the idea of starting a model village on a basis which would enable the renters to own their houses in ten years. According to the plan, each group of twelve or twenty-four houses would have a community center, the cost of each house being almost inconceivably small. The sum of \$2000 would be required for the first unit of some twenty cottages, Lloyd Balderston recommending to the Committee that Friends cooperate with the Chinese leaders by contributing \$1000 with which to launch the project. The opportunities involved fired the enthusiasm of the members of the A. F. S. C. who instructed the officers to act favorably on the concern thus presented.

Two other subjects of outstanding interest occupied the attention of the Com-

mittee. The first was presented by William B. Harvey who reported upon an effort being made to get congress to amend the national defense act of 1920 in such a way as to make military training elective rather than compulsory in all those colleges and universities which have such training. Members of the Peace Section of the Committee and others interested had been to Washington, D. C., where interviews had been held not only with senators and congressmen, but also with the War Department and even with military officers themselves.

A DOUGHTY CHAMPION OF PEACE

It was a very vivid report given by our Friend who looses a lance for peace as dashing knight e'er cast on the field of battle. The earnestness of his presentation was freely mingled with a touch of humor that made it all the more appealing. The picture of our Friend, William B. Harvey, carrying his concern to the very stronghold of the military bureaucracy might suggest a Don Quixote, but only to those who are not aware of the resources and sound judgment of our Quaker bishop of the Arch Street Center. While he held out no prospect of the passage of the proposed amendment at this time, he and others did look upon the effort as a timely one which will keep the important subject before congress and the public generally. The very fact as reported that fifty-four colleges and universities are at this time asking for the R. O. T. C., tempted by the bait of federal aid, gives us a sobering thought as to the strength of the war regime through which this far-reaching effort is being made to militarize the young men of the country.

It was correspondingly encouraging that Wilbur K. Thomas was able to report a great interest among Friends on this question of military training. Here is indeed a real crusade that will call for our most courageous and concentrated effort. Special interest in and preparation for a more aggressive work for peace was reported from different sections of Quakerdom. New England Friends are uniting to form a branch of the American Friends Service Committee with this special work in mind, under a regularly employed leader. Wilmington Yearly Meeting Friends are looking toward similar plans. The activities of the Iowa group were referred to appreciatively and stirrings are noticeable elsewhere. The Committee recognized with appreciation the work of Maria Scattergood who, with Mary Ida Winder as a travelling companion, is on a peace speaking mission through the middle west.

AND IN THE CITY OF BROTHERLY LOVE!

The other outstanding subject presented was that of race relations. Raymond T. Bye, chairman of this section, reported that progress was being made on the project of bringing Japanese students to the United States to attend our colleges and universities. What proved to be the live issue of

the afternoon, however, came in what might have been taken to be a very inoffensive and commonplace report. It seems that the Board of Education of the city of Philadelphia is taking steps looking toward the adoption of the policy of segregating colored school children from white. It is proposing to erect a school building exclusively for Negro children in a district where heretofore white and colored children have been schooled side by side. The Interracial Committee gave notice of its intention of seeking a conference with the school board for the purpose of entering, on behalf of the A. F. S. C., a protest against the proposed policy of segregation. Some members of the Committee arose to demur from slightly different points of view. Some claimed that there were two sides to the question of segregation, even from the viewpoint of the best interests of the colored children themselves. Others called attention to the fact that Friends themselves practice the policy of segregation, even to the extent of segregating their own children in private schools from other white children in public schools. It was furthermore pointed out that if Negro children were to present themselves for registration at certain select, very select, schools of Philadelphia Friends, the administration would promptly suffer a stroke of apoplexy!

At this point, we can not forbear interpolating sufficiently to repeat a story told the Committee by Wilbur K. Thomas. Some time ago a Jewess brought her two children to a certain Friends' school in Philadelphia. The children were accepted, the principal not at all detecting their race until the mother signed up their religious preference on the entrance card. He then explained to her that he had no objection to receiving her young hopefuls, but he felt that he ought to explain to her that this was a Christian school and that all children were subject to Christian teaching therein. The mother promptly replied, "Oh, that's all right. I've observed you Quakers for years and know that you don't have enough religion to hurt anybody." (Philadelphia Friends' papers please copy!)

HOW HE TOOK IT!

During this illuminating and frankly diverting discussion we watched with considerable interest the youthful appearing chairman of the Interracial Section to see how he was "taking it." Incidentally, he is not the "mere boy" that he might seem on first appearance, being a full professor in the Wharton School of the University of Pennsylvania. After Friends generally had freed their minds, he arose and gave a rebuttal of what he conceived to be the Friends' position on the question that was as forceful and impressive as it was artistic. It was not too impassioned and yet had enough fire to carry conviction. It was perhaps a little dogmatic, but was matched by a spirit which made the presentation very effective. Though there was evident difference of opinion on some phases of the ques-

tion, we believe there was unanimity of thought that the chairman of this important committee is a man of deeply-thought convictions whose courage is matched with his ability to express them.

We would not conclude this rather cursory report without calling to the attention of Friends the very important work being undertaken by the various sections of the Service Committee, some of which we have not been able to touch upon here. As suggested in the opening paragraphs above, the high pressure emergencies of war days and of the wholesale suffering of post-war days may no longer be invoked; however, the work now facing Friends is just as important in other phases and is fully as worthy of support. As a matter of fact, there has been a very decided slump in the contributions which American Friends are making to the work of the Committee. We believe that this is only temporary and that Friends have only to be apprized of the far-reaching activities of the Committee to continue to respond generously with the necessary financial contributions. As sincere Friends the inward impulse should be even stronger than was formerly the outward compulsion.

W. C. W.

WOMEN FRIENDS AGGRESSIVE IN C. VICTORIA

The Christmas activities are over and we are settling into regular work again. School has opened and nearly all of the students are back.

The Ladies Aid Society had their monthly business meeting at our home Saturday and the report of the year's work was given. It was most interesting to me and I think would be to you too. They have made many visits during the year among members of the church besides a number in homes that are not Christian, inviting them to attend church services. The Society meets once a week in the different homes and one of these meetings was held in the home of a Catholic. The mother had been invited by her neighbor the week before to attend the "reunion" and she was so pleased with the meeting she asked if she might not have a similar one at her house. This was done the following week and several of her neighbors came to this meeting, so that the Word was passed on to places it had never reached before.

The financial report was most satisfactory. During the year they had made in various ways some 550 pesos (\$275). Some of this money was raised by suppers and fiestas given in the patio of the Boys' Dormitory. The last supper of this kind was given in November. The mayor of the city, whose wife is one of the most active members, sent the municipal band to furnish music and to draw a crowd. Leafy branches, crepe paper, and beautiful roses which bloom in profusion here the year round were used in decorating the booths and tables. Tamales, chicken and mutton sandwiches, coffee, sweetbread, and cakes were sold.

Girls sold rosebuds for ten centavos each and had no trouble in getting rid of their supply for no one wanted to be seen without a flower. Jose Martinez, principal of the school, directed games between selections by the band.

Everyone had a good time, some even more so. One of our boarding school girls who comes from a small mountain town where such events are more or less unknown, was found crying and on questioning her they found she was so touched by the music and the general enjoyment together with the newness of it all to her, that she had to cry to give vent to her emotions.

The week before Christmas the ladies met at our house and cut children's dresses from good warm outing, each taking several home to make up. These dresses were given out to the poor on Christmas and I'm sure that they were most gratefully appreciated. The Sunday after Christmas the severest norther we have had in years descended upon us. Imagine icicles an inch thick at the base hanging from the edge of palm roofs! It was a sight never before seen in Victoria, and the cold wind and sleet brought much suffering to the people and caused considerable damage to the tropical fruits and plants. Roofs leaked and it rained in on beds, so that babies and children took heavy colds and wage earners were laid up with the grippe. The women who make their living by taking in washing could not dry their clothes. You see cold weather brings its terrors even to sunny Mexico. The worst of this particular spell is over, however, for we've had warm sunshine for two days and how glorious it does feel!

Our Christmas was a very happy one. We had greetings and gifts from friends and loved ones back home which made us many degrees happier. We feel we'll do better work because of your thoughtfulness and wish you all a joyous and fruitful New Year.

REBECCA J. PARKER.

STEREOPTICON LECTURES

To those interested in the work of Friends among the Indians and the Tennessee Mountains:

The Board of Home Missions has just completed two new stereopticon lectures, showing various phases of the work in Oklahoma and Monroe County. These slides were made from recent pictures taken by our workers, while the explanatory notes were gleaned from reports and letters. Those Meetings or Sunday Schools which wish to have the work to which they have contributed, visualized before them and so feel in closer touch with these fields of activity, may secure the stereopticon lectures for their use by paying transportation cost only. Address the Board of Home Missions, 101 So. 8th St., Richmond, Ind.

Religious education builds for character and deals with emotion and experience as well as intellect.

Seeing Double In Oklahoma

BY RUTHANNA M. SIMMS

At Anadarko, Oklahoma, on January 26 about seventy-five people gathered for an interdenominational conference regarding missionary work among Indians in Oklahoma. The group included missionaries of four or five denominations, Home Missions Council officials, Y. W. and Y. M. C. A. workers, denominational missionary board secretaries, Government workers among the Indians, and a very few Indians, among whom the head of our own Kickapoo Indian Mission, Francis Philip Frazier, was easily the leading spokesman. Each of our five Friends' missions in Oklahoma was represented by at least one worker, including Westine Lietzman, Dorothy Pitman, Arthur Hadley, Eber and Martina Hobson, F. Philip Frazier and Arthur Santmier. The writer attended also as executive secretary for our Associated Executive Committee on Indian Affairs and Friends Board of Home Missions.

This was the eleventh annual conference of Indian Missionary Workers in Western Oklahoma, enlarged this year by attendance from all over the state. The sessions were packed with practical, helpful addresses and bristled with live discussions which considered the Indians from almost every angle. We saw double—not only the baffling, discouraging past and present, but also startling facts and possibilities for the future. Philip Frazier contributed very helpfully by giving the Conference the Indian's point of view on questions considered, which was a real gain. Far too much of our missionary effort has been planned, promoted and administered wholly by the white man.

On Thursday, following the general conference, our Friends' group had a special session with Dr. Charles E. Vermilya, secretary of the Home Missions Council and Miss Bertha Eckert, Y. W. C. A. secretary for Indian Schools, regarding certain definite problems in our own fields. In this special conference, as also throughout the sessions, we had the happy experience of having William O. and Adah Magner, also their son Carlton Magner, again in our group. Since resigning from our Friends' work at Hominy several years ago, Mr. and Mrs. Magner have been serving under the Methodist Board, first among Arizona Indians and recently among the Poncas at White Eagle, Oklahoma, where they cooperate frequently with Arthur and Alice Santmier.

You would have enjoyed the Anadarko Conference thoroughly, also our visit to the local Indian agency. Much might be reported about the vigorous discussions regarding Indian student problems, relative value of Government and public schools, development of native leadership, spiritual approach to the Indian, health

crusades, Government policies, and other matters, and in between sessions you would have found the Friends' group tucked away in some corner of hotel or church talking very fast about our own problems as well as having good times just being together. But you will enjoy still more perhaps some brief glimpses of what is happening at our own missions, three of which were visited by the writer, after leaving Anadarko.

MUD-EATER'S VILLAGE

The train was winding westward through the beautiful Ozark foothills of southern Missouri, approaching the state line, when the man across the aisle ventured to ask whether Mud-Eater still lived at W—. Upon my confession of ignorance he explained that an old Indian by the name of Mud-Eater had once owned the land where the village of W— now stands and for many years after the country was settled, kept a store in the town. Though other interests crowded this remark from my memory and I failed to verify it when opportunity offered, I do remember that Mrs. Bearskin, calling one day at the W— Friends' Mission, directed our missionary to a certain house as so far this way or that "from Mud-Eater's place."

The man on the train wondered why the village had acquired the name of W— instead of inheriting the name as well as acres from the old Indian, but he very readily agreed it was probably a matter of "taste."

Regardless of name, mud is rather prominent in W—. Picture to yourself wide, unpaved, muddy and rutty streets, squatty houses, thirsty for paint, unkempt door yards, ragged dirty children, bounded by a horizon of alluring hills and flooded with Western sunshine, or drizzling rain, depending in intensity on the page of the calendar which records your arrival. A bank, a few stores and a railroad station transact business for 200 rather discouraged citizens. A few years ago a roving bull, catching his reflection in the bank window, was prevented by strategy from shattering the glass, and today mules, pigs or cattle may be expected to wander through your vegetable garden if the gate is open. Last week a drove of pigs rooted up the girls' basketball ground in the schoolyard.

The two story brick school house radiates a hopeful appearance, but on the inside its floors are sinking and the entire building has been condemned. School keeps as usual however, and five motor trucks bring in more than 400 children daily from all directions for both high school and grades, and occasional "fiddlers' contests" or similar entertainments attract crowds which shake the building and prepare it steadily for the disaster which the

community predicts and the school board apparently thinks itself helpless to prevent. Nine teachers, presided over by a reputed dope-fiend and a high school assistant known to be a sexual degenerate, are employed for the lowest salaries they will accept, and teach for lucre, not for life. The basement of the school building frequently harbors bootleggers or young couples seeking a night's shelter after a dance, attracted by improvised equipment of beds of rags in secluded corners.

A large proportion of families in W— bear some stigma of past immorality, four couples at present ignoring any necessity for a marriage ceremony as a basis for cohabitation. Real home life is almost unknown, although after being definitely questioned, our community worker managed to recall three or four happily married couples in the community. Several women, deserted or divorced by their husbands, are making a brave fight to bring up their children as Christians. A loyal member of the Friends Bible School commented on a recent lesson which included mention of Jesus' returning thanks before eating, by stating that even yet it was customary with some people to ask a blessing before meals!

COULD YOU WORSHIP HERE?

Yes, there are churches in W—. Three denominations, besides Friends, hold meetings there more or less regularly, though one of these has adjourned for the winter and another sends a minister to preach there once each month. The communion service is regularly administered, even though lack of time has been known to compel one church to omit many of the usual accompanying Scripture passages and to abbreviate others, as well as to administer it in overalls. The immoral high school teacher referred to above, assists in administering communion in one of the other churches, which also enjoys the services of a really gifted choir leader except during his periodic seasons of exclusion from the church for immoral living. This church stores its janitor's equipment in a prominent front corner, drapes its piano with a dusting sheet and decorates its walls with crude, gaudy Bible pictures.

Young people grow riotously in W— but for some reason they congregate more frequently in garage and dance hall than in the churches.

W— has a woman mayor and when no man could be found last year willing to serve as town marshal, a woman accepted that job also. She is resolved to enforce the law even when it involves arrest of sons of prominent citizens or night patrolling in men's attire. The story is told that last summer when the present marshal was industriously cultivating fourteen garden plots in various parts of town with her own hands, a calf belonging to a prominent man about town, got

into her vegetable patch. After twice notifying the owner in vain, to remove his calf, the wrathful Amazon drove it out with such vigor that it ran down a steep cliff into the river and was drowned. This town marshall frequently calls at the Friends' mission for counsel and encouragement! Moreover, our Friends' missionary was recently elected to the Town Council and is sharing bravely the problems of public welfare in the face of scathing resentment of "petticoat government." Now and then the Town Council holds official meetings in our mission home.

AN OASIS OF BEAUTY

Which suggests another side to this picture, and makes it possible to see double. The Friends' Mission home in W—, purchased a few years ago in exchange for a very inferior building, has become a veritable beauty spot in a wilderness. Improved and partly equipped through the wise planning of several workers in the past four years, and through the cooperation of our Committee on Indian Affairs, the house stands in the midst of green lawn and shade trees, its white paint gleaming against surrounding mud. Climbing vines festoon the veranda, a neat fence protects from the animal population, and within is a real home. Under the combined and consecrated genius of our present missionaries, two young women Friends, Christian hospitality and friendship, intelligent community service, spiritual help and guidance, radiate from this center the year round. Bright rugs, table scarfs, dainty lunch cloths and other equipment sent by our missionary societies, and supplemented by flowering plants, music, books, magazines, and other furnishings chosen by the workers themselves, have created a rest spot which breathes high ideals and speaks for God. Here come not only the Town Marshall, but mothers and little children to be warmed and clothed from the boxes you send, husbands and wives asking advice on family troubles, high school students, ministers and workers from the other churches, extension workers from the State University, Government Indian agents and county health inspectors. It is no small achievement to create a Christian home in W—. A few weeks ago nine little girls, with their dolls, were entertained for a "slumber party," whose memory will brighten and instruct their lives for a long time.

Not far away is the small, one-roomed Friends' Meeting House, neat, clean and attractive inside, where meetings for worship and Bible School are regularly held. A considerable proportion of the attenders here are partly of Indian blood. There is J— S— whose invalid grandmother is a full blood Indian, and remembers Jeremiah Hubbard and early monthly meetings held in her home. The granddaughter, child of one white man and wife of another (a white man indifferent to re-

ligion as he knows it) is turning to the Friends Mission to help train her children in the midst of Mud-Eater's village. This family is typical of many in W—, descendants of the Indians of forty years ago, struggling against white influences which are degrading.

Upon the hill is the Government Indian School where the Christian training of 180 Indian boys and girls, mostly full blood there, is in the hands of our Friends' workers.

Back among the hills around the village are the remnants of four or five tribes among whom our missionaries have increasing influence today, aided and urged on by Government and County officials responsible for Indian welfare.

CAN YOU DREAM DREAMS?

Our young missionaries are seeing double! They see all too clearly the mud and sin and broken lives in W—; they have been disappointed by slowness of other local churches to join effectively in cooperative community evangelism. But State University professors are prophesying future popularity for the fertile lands about W—; the young people who throng the road past the Mission, and respond to its opportunities, whose lives hang in the balance between good and evil, unconsciously plead for a chance to know life's best, and our workers are seeing visions. They dream of a beautiful stone church which might so easily be built from the rocky hillsides, with volunteer labor, on mission land, which would open many doors. Such a church could provide a community gathering place, for which all present churches are too small; to it would come extension lecturers speaking of better farms, better homes, better babies, better bodies; Christian evangelists and teachers. Life might be utterly changed for those four hundred school children, for those five tribes which hover on the edges of the W— community, for the white, curly haired grandchildren of the Indians with whom we pledged faith years ago.

All depends on whether Friends at home can see far enough to see Mud-Eater's Village, and see it clearly enough to want to pay the modest bills involved. One of our missionaries this year is working there for less than a living wage for that type of service, and yet salaries are paid only by borrowing money. The dream of the life-giving new church can come true only by drawing upon invested funds which are now yielding interest towards salary payments. Our Indian Mission budget is \$1772.92 short for this year. Will we give that much for the Indians and their chance in life before March 31? Less than two months left in which to send in \$1772.92. Do not expect some one else to do it, for they will not if you do not.

The Kingdom of God is breaking into W— through our Friends Mission. But its way is barred until the budget is raised. Do you care enough to invest

some dollars to match the lives of those young women who are the daily hope and the very voice of God for Mud-Eater's Village?

Contributions may be sent either through the United Budget or direct to the Board of Home Missions, 101 South 8th Street.

For obvious reasons, names have been omitted above, but all facts desired will be gladly supplied to those who care. Also, your gifts will go right to the spot without need of road map or directory, if the budget is raised. Remember \$1772.92 before March 31.

WINNESHIEK QUARTERLY MEETING

With favorable weather and in a fine spirit of fellowship the Quarterly Meeting was held at Hesper, Iowa, January 29-31. The Yearly Meeting Superintendent, Chas. O. Whitely was very much there. At the first meeting on Friday night we were able to know that God was mightily with us. There was a good attendance and the message met with a fine response. At the meeting on Ministry and Oversight Saturday morning some important matters were considered and we were ready for the next gathering when again Chas. Whitely gripped our hearts. At night he gave on the blackboard a graphic picture of watchfulness and what it means.

Sunday morning another fine message. The meeting closed but no one started to go home. This was unusual for the meeting had not "broken" in usual Quaker fashion. A song was started and for a while we waited to give anyone present an opportunity to come to the altar. At night more deep conviction, and then a young man came to God and made a complete surrender. So sure are we that God is working among us that we expect to begin special meetings in a few days.

This is just a plain telling of "happenings" but does not at all tell the real story. It does not mention the joy of believers, so plainly manifested, nor does it mention the remarkable working on the faces of men and women telling so clearly the story of inward strivings. It does not tell of secret faults, brought to light and repented of, nor does it tell of confessions made to others and to God. We are happy to know all these things were going on among us. Pray for Hesper Meeting that God may have his way.

G. B. E.

WORLD FRIENDSHIP

Ohio State University had an international Thanksgiving dinner for foreign students, featured by a pageant and home exhibit. All fourteen nations represented on the campus had their favorite dishes served at the dinner. Curious and costumes of different lands were shown and a pageant depicting world friendship and brotherhood showed the many things all nations and races have in common.

HAPPY WAYFARING DAYS IN OLE VIRGINNY

V. F. Jr. Revels in Atmosphere of Historic Associations and Good Things to Eat

What a wealth of interesting experiences and stories of historic interest awaited us in Virginia! Leslie Frazer again offered his services as guide and chauffeur, so we were able to visit a great deal. Do you eat the famous Smithfield Hams? They are cured in Virginia. Do you like peanuts? Suffolk, which we went through several times, is said to be the largest peanut market in the world. Do you like delicious things to eat? There is almost nothing in the way of good food that one does not find on a Virginian table, including endless varieties of corn bread. Do you enjoy big, brick fireplaces? They are *thick* in Virginia. Do you appreciate hearty, warm hospitality? If so, try the Virginian variety. Do you appreciate good roads? If so, *don't* go to certain parts of Virginia in January. I remember that a brother of mine used to tell me not to say anything about a person or thing if I could not think of something good to say. So I will say that we were never stuck in the mud more than twice in a single day, never for more than an hour at a time and we did not break even one car spring! There really are some very fine highways in the state, but we had to leave them at times.

From Norfolk we went to Ivor by train and thence by car to Corinth Meeting, which is several miles away, arriving just in time for the morning meeting. The meetinghouse is small here, but was pretty well filled, and as I became better acquainted I found many people there deeply interested in the work of the church. The Philip Raiford family proved royal entertainers for dinner, and it was fine to see Edna again, as well as Thelma Cloud, whose father was minister there for so many years and who had come from her home at Leesburg, Ohio, to visit.

After dinner we journeyed twenty-five or thirty miles "to the right"—directions are lost in Virginia, at least to one from a state where roads are laid out checker-board style. We stopped for a call at the home of Nathan and Lulu Pickett. Nathan Pickett is pastor of Sedley and Bethel Meetings, and was not well while we were there. After arranging for a meeting for the two groups on Wednesday night, we journeyed on to the Joseph Hare home, near Somerton Meeting.

IN THE FOOTSTEPS OF GEORGE FOX

If any of you readers have had the privilege of staying in the Hare home, you will know how much we appreciated being there from Sunday until Wednesday. Besides enjoying their warm hospitality, and having the opportunity of calling on practically all of the Friends in the meeting, we learned

from Joseph Hare and his brother Jephtha, with whom we had supper one evening, much of historical interest. The Hares are great, great, great grandsons of G. M. Porter, to whom the tract of land now occupied by the community was given by the King of England. It was where the Somerton Meetinghouse now stands that George Fox is thought to have stood and spoken to thousands of people when visiting in America. Somerton Meeting and the meetinghouse are among the oldest in America, and for nearly three hundred years have been radiating a Friendly influence in the community. The membership of the meeting is small now, but is distinctly Friendly. We had a well attended meeting there, with several young people from other near-by churches. Leslie Frazer serves this meeting as well as the one at Corinth.

Monday was butchering day! When we left in the morning to make a call, the twenty-three nice pigs were squealing contentedly—or otherwise—in the pen. When we returned at noon, they were all hanging on the rack, cleaned and ready for market! Yes, there are several surprising things in Virginia to one visiting there for the first time.

Monday we called on neighboring Friends. Early Tuesday morning Irma Byrd, her brother-in-law, Clyde Jones, who is familiar with the country around Norfolk and Hampton, the chauffeur and ye scribe set out for a visit to Hampton Institute. Friends have long had an interest in this splendid school for Negroes, and Luella Jones, one of our Iowa Friends, is teaching there, so for several reasons we were glad to be able to make the visit. We were much impressed with the size and splendid equipment of the school. The campus and many buildings are very fine, and are largely cared for by the students. Eleven trades are taught here. There are 965 students in the academy and college, and it was our very great pleasure to hear them sing. The unaccompanied singing of this student body is probably not excelled by any student body in America. We were not pleased with the militaristic atmosphere prevalent on the campus. R. O. T. C. is compulsory for the Academy students.

Wednesday we reluctantly told Esther and Mary Edith Hare goodbye, and taking Joseph Hare with us, drove almost to Smithfield to visit St. Luke's and St. Paul's churches. The former is probably as old as any church in America—was built of English brick in 1632. The interior has been renovated once, but the main part of the building is the original. It is a small church, set back from the road in a tangled old cemetery. Everything in Virginia seems to have an historical background.

ON THE NATIVE HEATH OF THE PRETLOWS

From there we went directly to Franklin, leaving Joseph Hare on the way, where we had supper in the lovely home of the three

(Continued on page 96)

NEW ENGLAND YOUNG FRIENDS CONFER

Frank Discussion Characterizes Conference held in Connection with Quarterly Meeting

New England Young Friends gave ample proof recently that they are very much alive by holding a Yearly Meeting Young Friends Conference in connection with Salem Quarterly Meeting. Here is a report of the event, sent by one who was in attendance.

The conference reached from Friday night, January 15, until the following Sunday noon, dovetailing with the sessions of Salem Quarterly Meeting. This was a happy idea for it added zest to the Quarterly Meeting and supplied us with numbers sufficient to keep up our enthusiasm. Neither would have been as good alone. The first evening was made a time of fun with the delegations preparing stunts. This made an entertainment of surprising worth and originality, and certainly swelled our numbers considerably. Perhaps some who came to perform remained to pray. Two of the delegations presented sham radio concerts most effectively.

The conference had four sessions besides the meetings for worship at eleven a. m. both days and the opening session devoted to fun. Two of these were taken up entirely with speeches, the speakers being Henry Cadbury and Thomas Harrison. Professor Cadbury spoke on The Present Day Task of the Society of Friends, but his speech really developed as an Apologia pro Vita Sua. He gave the reasons why the Society of Friends should cease to exist and then the reasons why it should continue, leaving the matter there. The speech was an especially happy one in that the speaker did not confront us with settled conclusions, but thought with us. The thinking might well be termed vicarious. His strongest reason for demolition was the desirability of church unity and his strongest for continuance the alleged fact that the world has not yet accepted many of the important principles for which we stand.

Thomas Harrison spoke of the part that youth must play in making the next war impossible. He said that young people who have not yet contracted home ties are in a strategic position since they are relatively free economically and have not so much to lose in going to prison or losing jobs. He assured his hearers that standing for truth in our time may mean great danger. His speech was very favorably received, especially by the younger hearers to whom the dangerous appeal was most attractive.

The session at ten a. m. Sunday was partly devoted to an address and partly to open discussion. Moses Bailey spoke on Quakerism and the Bible, tracing the historical Friends position and showing that orthodox Quakerism has never made Scripture the final authority, but has maintained

that even to understand the Bible a person must be inspired by the same inner light that inspired the Biblical writers. The discussion following his address was keen and constructive. It was interesting to notice how many could express themselves with force and ease, and how many had something to say that was worth the hearing.

The one other session was given over entirely to discussion, it being based largely on Henry Cadbury's remarks. This was in the five o'clock hour on Saturday. It turned out that the subject most eagerly discussed was the return to something approaching the traditional Quaker worship for which several felt a concern. Here there were sharp differences of opinion, but the debate was carried on without fear or favor; nobody was afraid of disagreement.

All in all it was a very profitable occasion and the promoters of the conference feel amply repaid for their efforts. About sixty attended.

ENLARGEMENT OF WORK IN NEBRASKA

The groups meeting for the Mid-Winter Board meetings of Nebraska Yearly Meeting at Central City, Nebraska, manifested a great desire for unity of purpose, better and bigger programs for the future and a moving forward in a strong, co-operative spirit of love. Friends from a distance, giving splendid counsel and bringing inspiration, were Wilber Roberts, Harry A. Foreman, Inez T. Foreman, John McCardell and J. L. Jones. Letters containing words of encouragement and valuable suggestions were received from several members of the Boards unable to be present.

The Evangelistic Board and the Executive Committee of the Yearly Meeting held a joint session, January 19, with Harry A. Foreman presiding. A brief report, covering the seven months period, given by Estella E. Foxworthy, Missionary Secretary, showed an increasing interest in both home and foreign missions as well as in other departments of activity. Various plans of missionary education are being fostered in most of our meetings. A list of meetings contributing to a special Christmas Gift for Missions was read, together with amounts contributed, which totaled \$377.36. These gifts came largely in response to a pre-holiday letter sent to all of the monthly meetings. Inez T. Foreman spoke of the better response of quarterly meeting superintendents and of plans to make the organization more effective in our future missionary work. These reports led to the discussion of Nebraska Yearly Meeting's apportionment to the United Budget. Names of meetings contributing to the Budget and amounts already given were read. Inez T. Foreman, Bertha Ellis and Theodore Foxworthy were appointed as a committee to get in touch with the meetings relative to further contributions and to estimate the possible amounts that would be available for the United Budget for the coming year.

Merl Benton, in his talk on Young People's Work and How to Promote It, emphasized the fact that there is in evidence a better spirit, better response and better contacts in the Young People's activities throughout the field this year due in a large measure to the field work that is being done. Philip Stein, unable to be present, emphasized in a letter some necessary features that must be observed if the Religious Education program is to be made effective, and Ralph Boring presented practical plans for Religious Education in Nebraska Yearly Meeting. A special committee composed of Vivian Watson, Philip Stein, Ralph Boring and Estella Foxworthy was appointed to embody the contents of the letter and talk, together with the discussions that followed, in a communication to be sent out to all of our Bible Schools. Guy Solt spoke of our Relationship to the Board of Home Missions of the Five Years Meeting and being our representative on that Board, showed what our loyalty to it should mean in a material way.

Wednesday morning, the Pastoral, Evangelistic and Church Extension Board met at the Friends' meeting-house with David Tuning presiding. A resume of the work, given by Theodore Foxworthy, General Superintendent, showed that all the monthly meetings within the limits of the Yearly Meeting had been visited during the seven months, eight quarterly meetings had been attended and sixty-seven sermons and addresses had been delivered. He and Mrs. Foxworthy have held two series of meetings and have met many groups of people, conferring with them and assisting them in developing the work in the different churches. In the interests of teachers, young people and children they have also visited a number of public schools throughout the field. A forward looking program is being carried out in many of the meetings and the efforts of faithful pastors and evangelists are being rewarded with success.

After some discussion, it was left with the Executive Committee to work out a program for a proposed Pastor's Hour to be held each day during Yearly Meeting. A report on Evangelism showed that thirteen series of meetings have been held since Yearly Meeting and about one hundred fifty people have sought and received definite blessing. As a result, quite a large number have joined the church. The Board is united in feeling that pastors, meetings, and quarterly meeting superintendents should work in closest harmony with the General Superintendent and Evangelistic Board in the securing of evangelists. The need of an adequate financial program was felt and the Executive Committee was instructed to work out a plan and present it at Yearly Meeting time. The Board also discussed ways and means of making the most of its meetings during the Yearly Meeting sessions. Reports seemed to show that progress is being made in each quarterly meeting toward enlargement and plans

were considered as to further development in different sections of the field.

Deep appreciation was expressed of the work being done by the General Superintendent and Missionary Secretary. In the closing moments of the meeting John McCardell prayed that the Board might be guided in its varied lines of work and that the richest blessings of our Heavenly Father might rest upon all the interests of Nebraska Yearly Meeting.

HAPPY WAYFARING DAYS

(Continued from page 95)

Misses Pretlow, and their sister, Susan White. We enjoyed exchanging tales here of colonial life on Virginia plantations, and pioneer life in Iowa and Nebraska. After supper we went to the meeting at Bethel, about five miles in the country. It was pleasant to gather in an informal circle about the open fire in their comfortable big social room. About thirty friends were there, including several from Sedley, and we had opportunity to become acquainted. We regretted that Nathan Pickett was not able to be with us, but were glad to see his daughter Marjory.

Next morning, after a very pleasant night at the Pretlow home, we returned to Corinth to the Will Raiford home, where Leslie Frazer makes his home. After a good dinner and visit there, I went on to Philip Raiford's where it was my pleasure to remain for the rest of the time in Virginia. I missed the pigs that were so contentedly eating when I saw them the preceding Sunday! They had seen butchering day, too. The "ham's" and "sides" were fairly stacked in the meathouse, and we had ample opportunity to test their quality.

We had a very good meeting that evening, it being regular mid-week meeting night. There is a Christian Endeavor organized in this meeting, and there are more than the usual number of young people for a rural meeting.

THREE PANGS IN ONE

The next day was a quiet, restful, very pleasant one with the Raifords until, for the last time, the chauffeur came to take me to Franklin to the train. The ride there could hardly be termed quiet and restful, for most of it was not over a highway. It was with a sense of joy in having been there, and a pang of regret that I told the faithful car, its driver, and Virginia goodbye and faced the south.

ELIZABETH MARSH.

AVOID CONSCRIPTION

An eye should be kept on the double-edged proposal of the American Legion for a universal draft bill which, while ostensibly a peace measure designed to make those whose wealth might be conscripted fear another war, would write into our permanent policies the conscription of human life, conduct and conscience.—From *The World Tomorrow*.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

WHO WANTS THESE?

Editor THE AMERICAN FRIEND:

I have a number of back issues of Quaker periodicals which might be interesting to some of thy readers if thee could get the information before them. We should be glad to dispose gratuitously of any of the following periodicals:

A complete set of The Friends Quarterly Examiner, 1905 to 1925, except the year 1913;

The Mohonk Conference on Peace and Arbitration, from 1912 to 1916;

The American Friend, first 6 volumes;

The Westonian, 1910 to 1916, with slight exceptions;

Complete set of the Carnegie Reports for the Advancement of Learning;

The London Friend, 1915 to 1925;

The Quaker, 1920 to 1922.

RUFUS M. JONES.

Haverford, Penn.

ACKNOWLEDGMENT AND THANKS

Editor THE AMERICAN FRIEND:

I wish to acknowledge through your paper the receipt of many contributions from Friends toward the Special Christmas Appeal for funds for a playground, etc., for the (Syrian) Orphanage. Official receipts will be mailed in due course. I would like to take this opportunity of expressing the thanks of this Board for the co-operation of interested Friends.

At the same time I would quote from the latest letter received from Daniel Oliver: "In the first place, I want to thank you with all my heart for the joyful news your cablegram brought the day before Christmas, that Friends had contributed money for the purchase of a playground. Thank you, and all who have contributed, a thousand thanks. We are indeed grateful. This is the supply of a very real need."

I am sure Friends will feel a great satisfaction in having made this playground possible for the Orphanage.

H. HUBERT COOPER.

1515 Locust St., Philadelphia.

WOULD LAY ASIDE ALL TRIVIAL ISSUES

Editor THE AMERICAN FRIEND:

In one of the personal letters received, commendatory of the report from San Diego in THE AMERICAN FRIEND of December 31, over the signature "A. K. J.," a Friend expressed the wish that we might discard the word "church" and return to "our beautiful name 'Society of Friends.'"

As this is a prevailing thought with the ultra conservative element, it may be bene-

ficial to contrast conditions now and those existing in the early days, when the Society took its rise. Then a worship of architectural beauty obtained, consequently the church edifices were marvels of beauty and objects of great veneration, and outward forms and ceremonies were substituted for vital religion.

George Fox caught the vision of an inward communion with God in the temple made all beautiful within by the indwelling Spirit; therefore the early Friends in order to draw the minds of the people away from the outward saw, among other things, the necessity of making their places of worship ultra plain and of adopting the name "Society." Times have radically changed. The same conditions no longer exist, to any extent, in orthodox churches, while on the other hand the world is now flooded with a multitude of societies.

If we still maintain the name we are practically taking ourselves outside the realm of religious affiliation and aligning ourselves, in the popular mind, with Psychic, Free Thought, Metaphysical, Theosophical Societies, etc.

It is, as the writer of the letter says, "a beautiful name" and would be if we could disassociate it from the present day class of societies which makes it quite as objectionable as was the word church in the day of George Fox; and if he were alive now, I believe he would, with his broad mind, repudiate the name.

Not only do we frequently meet with people, who not having knowledge of our principles, from our name have associated us with organizations holding strange beliefs, in whose company we do not wish to be classed; but the name and other forms for which Friends suffered and died have now lost their primal significance, so the necessity for them has passed; such for illustration as the use of the "plain language," at that time regarded as a term of indignity, when addressing nobility; the removing of the hat which then was an expression of honor to superiors, now is simply an act of courtesy. Likewise other forms for which they stood and because of their heroic stand brought about a desired change in sentiment; that object being attained their continuance is no longer a necessity. But the essential principles and forms for which the Friends have always stood and which have a vital bearing upon society and the world to-day and which have been neglected for less effective methods, we should return to and make the message, to which God called George Fox, a power in the world and our denomination an "Epistle known and read of all men."

Let us pray that the light of Truth may break upon some of the divergent points of thought and thus bring into one harmonic strain the broken cords of our Quaker message, an end much to be desired if our church would accomplish the most effective work for the advancement of the Master's kingdom, in our generation.

In this materialistic age when the people are perishing because of the lost vision, it is of paramount importance that we lay aside all trivial issues for the *great vital message* that comes ringing down through the ages, "This is my beloved Son...hear ye Him;"—the only begotten Son, the only Divine Son of God—he who

"For the heart of the world
His heart He gave."

ABBIE K. JACOBS.

318 22 St., San Diego, Calif.

OUR SKY PILOT OF BELLTOWN

Editor THE AMERICAN FRIEND:

I am bothering you again with news from East Tennessee. I saw Ransome the other day. He, with his wife and a neighbor, had spent four hours coming from his home to Madisonville that morning. Now twelve miles in four hours is not very fast going, but it was as fast as one of the best horses in East Tennessee could take them over that road that morning. Ransome (that is what I call him, some call him Ed Ransome, and others J. Edward Ransome) said that more than once he doubted the ability of his new buggy to arrive at its destination whole, but it did, and with a dripping horse the twelve mile road had been manipulated between five and nine o'clock a. m. and the Ransomes were at Quarterly Meeting at Knoxville because the train due at Madisonville at nine was a little late. Some of us were glad it had been late because we like a "Cheery Ho" from the Ransomes.

Now the real reason for my writing this is not the above recital at all. I wanted to tell you about the load Ed. Ransome (and Daisy, his wife) have shouldered this year.

He has assumed the pastoral leadership of five meetings, one or two of them being ten or more miles from his home. That sounds like a man's job, does it not? Then they run a hostel for anyone who comes through their community. Just now he is construction boss on and chief collector for the new meeting house at Oak Grove, and is giving liberally of his time and energy to that important work. Besides these things they have assumed the responsibility for the expenses of fifteen Monroe County boys and girls to Friendsville Academy.

I got to thinking of these things this morning and decided to ask the readers of this paper if some of them desired to help lighten their burden by assuming part of the expense of those fifteen adopted youngsters. If you do, send your check to J. Edward Ransome, Belltown, Tennessee.

LUTHER E. WARREN.

QUAKERDOM · AT · LARGE

S. Edgar Nicholson has severed his connection as Organization Secretary of the World Alliance for International Friendship through the Churches, and has taken a most important as well as a very agreeable position with the Anti-Saloon League with whose work he is so familiar.

M. Catherine Albright, writing of Friends work in India, mentions Dr. Gravely's wedding, the first Quaker wedding in Madras, carried through in the Wesleyan chapel, by kind permission of the friends connected with it and assisted at by all kinds of people, of all sects and no sect, English, American, Scandinavian and Indian. The beautiful garden at Museum House, where the shadows from the big trees made it possible for everybody to have tea on the lawn and spread themselves out at pleasure, was a very picturesque scene, and the bride and groom diffused an atmosphere of radiant friendliness around them, which no doubt will persist when they come back there to take up their ordinary life.

On behalf of a committee to watch affairs in China, Harry T. Silcock reported, to the Meeting for Sufferings in London, that the proposal to set up a committee to invite Chinese to come and lecture to English universities had made good progress. The Standing Committee of Vice-Chancellors and Principals met just before Christmas and cordially and unanimously decided to go forward, asking the Universities Bureau to carry out the work in their name. Although the suggestion could not be taken up officially by Government departments, important people were known to be sympathetic.

Stacy J. McCracken, who with his family located at Fort Collins, Colorado, a year and a half ago, is assistant to the Dean and Registrar in the Colorado State Agricultural College at that place. He has also been made President of the Labor College that has recently been organized there. Although out of direct connection with Friends, he and his family are finding ample opportunities for religious work. He teaches an adult Sunday School class that averages around 85 in attendance, while their son, Landon, a senior in high school, is teaching a growing Sunday School class of sixth grade boys. In a personal letter, S. J. M. says: "I have felt much concerned and no little liberty in giving expression to my Quaker convictions regarding peace and war, even though I am working where military training is compulsory."

For the first time since 1794, English Friends gathered for their monthly executive Meeting for Sufferings away from

Devonshire House premises. The dark mellowed oak panellings and balustrades and furnishings of Westminster Meeting-house, the redder brown of the fine barrel roof, the foliated stone corbels, the small paned windows, the semi-ecclesiastical trefoil and quatrefoil decorations of Friends' most "churchy" meetinghouse, and not least the cushioned seats and the very greatly improved lighting all united to lend an unwonted feeling of comfort. The ample accommodations made the attendance seem rather sparse at the front of the meeting, but a good number of Friends were present. A break for lunch was impracticable until half-past two, and a further sitting was required which did not conclude until after four o'clock.

"Quaker, who deserted rebel army is dead." This was the caption of the story by the public press announcing the death on February 1 of Clark Millikan at Sheridan, Indiana, at the very advanced age of 101 years. The account told how, though opposed to slavery and war, he was drafted by the Confederate army when the Civil war broke out and after evading service once by employing a substitute, was forced into the army from North Carolina, his home. His refusal to drill was punished by officers who hung him up by the thumbs and he was compelled to remain on the firing line for a time. He finally escaped to Indiana where he has since resided. It was only two or three years ago, as we recall, that we met our aged Friend at Western Yearly Meeting at Plainfield. Until rather recently we had received occasional messages from him.

When at Philadelphia the other day in attendance at the A. F. S. C. meeting, it was our privilege to make a brief visit at the "Grad" House of the T. Wistar Brown Graduate School at Haverford. Dr. and Mrs. Don C. Barrett are the gracious host and hostess again this year. The students represent another group, of course, from the one with which we were so closely associated for a time last year. However, we had already known most of them and soon felt acquainted with the others so that it was very much like a happy homecoming for us. The student group is a very representative one this year and the young people are giv-

ing a good account of themselves. They are Cecil Pearson from Pacific College; Mary Way from Nebraska Central; Edith Osborn from Penn; Forest Comfort from Penn and Nebraska Central, of which latter institution he has been a member of the faculty; Ruth Hoskins and Elliott Janney from Earlham and Royal Gettmann from Earlham and Pacific.

In the issue of *The Christian Century* for February 4, appears an article "The Minister and His Hire" by our Friend, Paul H. Douglas, of Chicago University. He gives a thoughtful review of the question from the standpoint of an adequate financial support for the ministry. He suggests the desirability of establishing what he terms a basic salary, corresponding to the principle of the minimum wage in the industrial world. He offers a rough estimate which would seem to indicate that a minister and his wife in cities need at least \$1400 a year and in smaller towns \$1100; for each child up to the age of 15 years, he thinks there should be an additional allowance of about \$300 in the city and from \$200 and \$250 in the smaller towns. In order to secure such a basic salary for all, Paul Douglas says that one of the imperative needs of church finance is for some system whereby the surplus church income of the wealthier congregations may be used to assist the financially weak bodies. "Unless this is done," he says, "thousands of ministers' families will continue to suffer for the common necessities and decencies of life."

NEWS OF OUR MEETINGS

The Women's Missionary Society of Newberg Friends Church, Oregon, had a one o'clock luncheon at the pastor's home, January 14, 1926. About 45 ladies were present. After the luncheon and social hour the regular program was carried out. Women of the Bible, has been the special feature of the Scripture readings. The chapter from "Across the Border" was reviewed in a very interesting manner by Jane Silver, and Louise Hoskins pleasingly gave the review from "Latin America." Mrs. Frank Roberts and her two little daughters sang a missionary song. Next month the Society will unite with the other societies of Newberg for observing the day of prayer with a special program.

The Friends Meeting at Goldsboro, North Carolina, is doing its year's work, greatly encouraged with the prospect of a new meeting-house. Plans have been completed, and bids for its erection were placed in the hands of the architect, February 4. Christmas was a time of great

FRIENDS IN FLORIDA

Friends living in Florida temporarily or permanently are invited to send their names and addresses to the Board of Home Missions, 101 South 8th Street, Richmond, Indiana, or to Earle J. Harold, Live Oak Street, New Smyrna, Florida. It is hoped some "get-together" occasions can be arranged before spring.

pleasure as well as profit to the Bible School. The Cantata rendered, "Every One a Santa Claus," carried out the thought of helpfulness to others, and proved to be beneficial to the many who participated. The Monthly Meeting has received seventeen into its membership since the beginning of this pastoral year, with a good prospect for as many more. The Women's Missionary Society is in a very flourishing condition and the members are taking up the new missionary book with much interest. They have pledged \$500.00 toward the new building, and have a neat sum already on hand. They are carrying out other missionary activities as they see the needs.

A little more than a year ago, Nixon and Minnie J. Rich started a mission in Springfield, Colorado, and since that time work has been done by several people to the saving and sanctifying of quite a number. At present they are conducting a revival and many are being helped. Regular services are held four times a week. The Riches live in the building and have charge of the work.

A very successful revival meeting with Russell Burkett of Xenia as evangelist, assisted by the pastor, W. E. Bogan, was held at Spring Valley, Ohio. The messages were clear and forceful and were well received. Despite unfavorable weather, a goodly number was present at every service. Deep spiritual truths were put in a simple convincing way and clinched with Bible illustrations. Mrs. Burkett and others brought messages in song. Eighteen confessions and renewals were made, the church has been strengthened and is ready to work with greater zeal in the interests of the kingdom.

During the first three weeks of January, a very successful union revival was held in the Friends Church at Alba, Missouri, with W. N. Nice of Wichita, Kansas, as evangelist. The exceptionally good messages, orthodox and practical, and illustrated from natural life, were always to the point. There were several conversions and renewals, and a general moving forward of the membership of the three churches. Many spoke of blessings received and verified their statements by generous contributions. The work of the Junior Choir was a great success and was one of the big features of the campaign. Albion M. Gibson and wife helped in every way. The other pastors live out of town but were in attendance when possible. The evangelist returned to his home in Wichita to conduct a revival campaign with the Salvation Army. The prayers and best wishes of many friends follow him in his good work.

Revival meetings were begun at Friendship Meeting, Cherokee County, Kansas, on January 26, conducted by the pastor, A. E. Wooten, and assisted by Luther Dillon, pastor of Cottonwood Meeting, Emporia.

MOORESVILLE HAPPENINGS

A Union Home Visitation Campaign recently was engaged in by the three leading churches, Christian, Methodist and Friends of Mooresville, Indiana. To prepare for this a religious survey was made of the community, both town and country, in which five churches participated.

The Home Visitation was a week of intensive work by members of the churches who had been selected for this special service. The purpose of the visitation was to lead people to Christ and the Church. All workers met at the Methodist Church for supper, but teams of workers from each church called on their own constituents. During the supper hour assignments for calling were made by each pastor to his own workers, general instructions were given to the whole group and a period of devotion held. Following this the workers went out in teams of two to make their calls.

This method of evangelism, the one used by Christ and his disciples, reached a number for Christ and the Church, who had not been reached by other types of evangelism. Although in some homes no definite results were secured we feel that much good was done by the friendly calls. A great blessing also came to those who engaged in this spiritual work.

Plans had been made for a week of special meetings in each church following the Visitation Campaign. The other pastors planned to conduct their own meetings, but Friends engaged H. Elmer Pemberton for this service. He fitted into the situation splendidly with his quiet, but forceful, constructive teaching and evangelistic methods. The pastor of the Methodist Church was taken ill so he could not continue his work, and the middle of the week it was decided for the three churches to join in a union meeting under the leadership of the Friends evangelist. His ministry proved to be a great blessing to all of the churches. During his short stay in Mooresville, he rendered valuable service to the young people in the school, speaking there four times during the week. There are many who would like to have him return to the community for another period of special service.

The three churches that engaged in the Home Visitation Campaign entered into a co-operative plan to present stewardship and missionary truth to their congregations. A uniform program was agreed upon consisting of a playlet by a group of young people, a short talk by the pastor and special music. The playlet used by the young people of the Christian Church was "Thanksgiving Ann," the Methodist young people used "Aunt Polly Joins the Missionary Society," and the Friends young people used "Aunt Margaret's Tenth." The last three Sunday evenings in January was devoted to this program in each church. Each group, including the pastor and singers, first ap-

peared in their own church and the following Sunday evenings visited the other two churches. The services in each church were well attended and a fine feeling of fellowship enjoyed.

Much interest is being manifested at present in a campaign being conducted by the Sunday Schools of the community to increase the attendance to 1000. The average attendance last quarter in the five schools of the community was 611. There has been an increase each Sunday since the campaign started.

INTERNATIONAL SUNDAY SCHOOL LESSON

February 21, 1926

Jesus Raises Lazarus from the Dead. John 11:32-44.

Golden Text: "I am the resurrection and the life; he that believeth on me, though he die, yet shall he live." John 11:25.

Devotional Reading: Psa. 67:1-7.

Intermediate and Senior Topic: Christ's Power Over Death.

Topic for Young People and Adults: Christ the Resurrection and the Life.

Daily Readings

M.—The Death of Lazarus. John 11:1-16.

T.—John's Message to the Sorrowing Sisters. John 11:17-31.

W.—Jesus Raises Lazarus from the Dead. John 11:32-44.

T.—The Proof of Christ's Resurrection. 1 Cor. 15:1-11.

F.—The Pledge of Our Resurrection. 1 Cor. 15:12-23.

S.—The Process of the Resurrection. 1 Cor. 15:35-49.

S.—Victory Over Death. 1 Cor. 15:50-58.

The compassion of Jesus resulted in his miracles of healing. John speaks of these miracles as signs, and they were often the occasion of announcing some great truth concerning the person and mission of our Master. He gives sight to the blind man and speaks of himself as the good shepherd. His love and sympathy bring him to the home of his bereaved friends and there, just as he is about to give joy for mourning, he declares that he is the resurrection and the life.

It is these great truths about the personality of Jesus, seemingly by-products when spoken, that are of supreme value to us. Blind men do not expect the miracle of sight-giving to be repeated, but they are often comforted by the good shepherd, and they can sing with Matheson, "O love that wilt not let me go." We do not ask that the forms of our departed come forth from the tomb, but with what sense of solace and confidence do we take with us, as we walk through the valley of the shadow, the words *I am the resurrection and the life*.

If thou hadst been here. (v. 32). Tarrying in Berea (vs. 5, 6). Jesus seems to have withheld the lesser comfort from his friends that he might give them the greater: the raising of their brother; and the greatest: the consciousness that he himself was the resurrection and the life!

He groaned in spirit. (v. 33). "Chafed" (Moffatt). "Was moved with indignation." (R. V. Margin). Why? Was it because he confronted death and all its dark influence? or was it the unbelief that he encountered that troubled his spirit?

The Christian often has occasion to mingle indignation with sympathy because of an untimely death, or an unworthy attitude toward both life and death.

Jesus wept. (v. 35). Spurgeon, often vexed with the man who chopped the New Testament up into verses, forgave him much for letting these two words make a verse by themselves. "If you would have the gift

of sympathy you must be content to pay the price. Like him you must suffer."

Take ye away the stone. (v. 39). In spite of the abounding doubt there must have been a little faith. One wonders who moved the stone that day. All along the way unnamed helpers have moved the obstructing stones that mighty works might be performed. Are we afraid to give God a chance to show what he can do for us? afraid to "release his power?"

I knew that thou hearest me. (v. 42). Consider the importance of Jesus' own faith. It made him dare to move the stone before he prayed. Such faith is the way to see the glory of God. (v. 40).

The key word of this lesson is *life*; life applied to body and mind and spirit, to time and to eternity.

Jesus never uses the word religion, but he often speaks of life. We are to save our lives. He is life's Savior.

ELLISON R. PURDY.

BIRTHS

HAMBACHER—At Detroit, Michigan, December 30, 1925, to August and Ruth Wise Hambacher, a son, August Eugene.

DEATHS

PICKRELL — At Wichita, Kansas, in his 67th year, Willett Hadley Pickrell, son of Micajah and Matilda Pickrell, and a birthright member of Friends. Born at Pleasant Plain, Iowa, educated at Oskaloosa, where he married Anna McCracken in 1882. Later they moved to Kansas where he engaged in the mercantile business. He was a member of the board of Trustees of Friends University and secretary of the board of Trustees of Kansas Yearly Meeting. A man of sterling worth, highly esteemed in the community in which he lived, as a business man, he commanded a marked degree of respect and confidence. His faith in God and things eternal was unwavering. His wife and two children survive him.

STOUT—At his home in the Cottonwood Community near Emporia, Kansas, January 15, 1926, Obed Virgil Stout, in his 76th year. Born at Snow Camp, North Carolina, at eight, he came with his parents to Kansas. In 1878, he married Velma C. Carter of North Carolina, who died seven years ago. He was a member of the Conservative branch of Friends in Emporia. Two daughters and one son survive him.

DO YOU KNOW?

Is there a party going abroad this summer to visit the various Friends' Centers that will allow a woman (Friend) to join them? If so, kindly send particulars including length of stay, date of sailing, and expenses, to "European Trip" care THE AMERICAN FRIEND, Richmond, Indiana.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes, up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. Geo. H. Hakes, 290 Broadway, New York, N. Y.

FOR SALE

Property of four lots with large barn and six room house. Some fruit. Both cistern and well water. Four blocks from school and Friends Meeting. Terms: \$1000 down and balance at six per cent. Mrs. Adda Jones, Richland, Iowa.

SWEET—At her home in Glens Falls, N. Y., November 17, 1925, Louisa DeVol Sweet, wife of Henry C. Sweet, and a sister of the late Dr. George F. DeVol, aged 61 years. A life-long member of Friends, the special characteristics of her life were devotion to Christ as her Savior and Lord, and her spiritual fervor. These found expression in her faithful service in the home meeting and in untiring zeal in sustaining the foreign mission work of the church.

WILEY—In Portland, Oregon, January 9, 1926, Mary Rood Riley, wife of William Wiley, in her 64th year. She was married in 1885 and gave birth to one daughter who died about twelve years ago. Converted in early life, she joined Friends by conviction and lived a consistent Christian life although on account of illness for several years was unable to attend public worship regularly. She is survived by her husband.

WINSLOW—At Tonganoxie, Kansas, in the home of her daughter, Mrs. Inez Frazier, January 15, 1926, Sarah B. Winslow, in her 82nd year. Born in Grant County, Indiana, she was a life-long member of the Friends Church, an earnest Christian of a cheerful disposition. Three sons and five daughters survive her. Interment by the side of her husband in Maple Grove cemetery.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0672. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA

Friends Meeting, Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

MINNEAPOLIS, MINN., FRIENDS CHURCH

First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St., and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellison R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South, 1951.

DENVER, COLORADO

North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Leannah Hobson, 4022 Shoshone St., Tel. Gallup 6384. A cordial welcome to all out-of-town Friends.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 3232 Joy Road. Bible School, 10 a. m. Meeting for Worship, 11 a. m. Evening Service, 7:30. Out-of-town friends welcome. (Under direction of Indiana Yearly Meeting.) Ira C. Dawes, Pastor, 2322 Leslie Ave., Phone, Arlington 3940 J.

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